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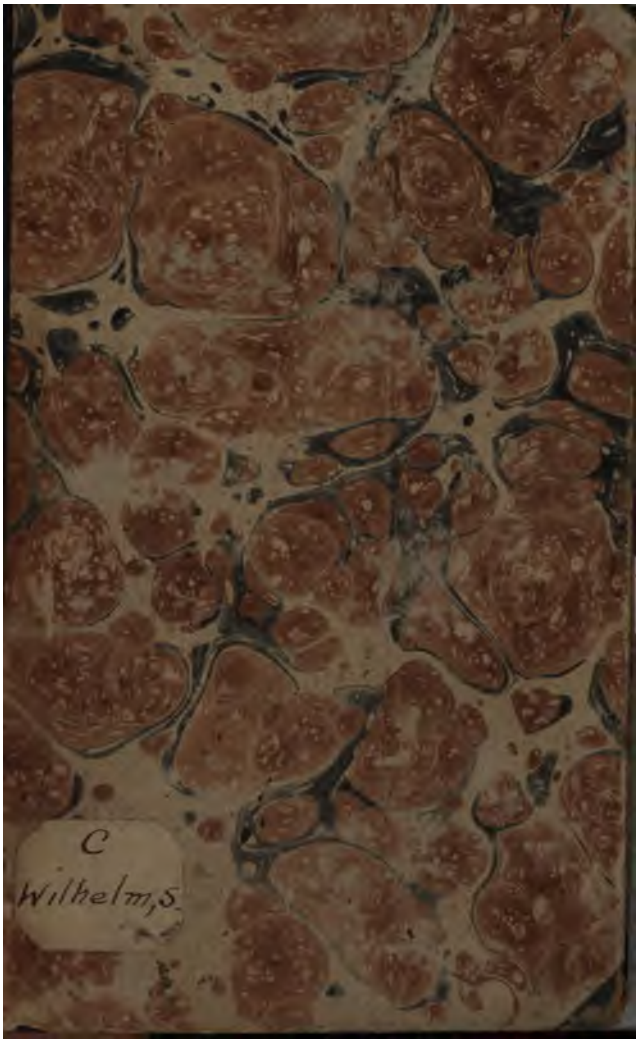
C
Wilhelm, S.

HETVTIO THEOLOGI
DOVER. IVNDATA MDCC

Presented by the
Am. Soc. of Mech. Engrs.

MEMOIRS

OF

SIMEON WILHELM,

A NATIVE OF THE

Susoo Country, West Africa;

WHO DIED AT THE HOUSE OF THE

Church Missionary Society,

LONDON, Aug. 29, 1817;

AGED 17 YEARS.

TOGETHER WITH SOME ACCOUNTS OF THE SUPERSTITIONS OF THE INHABITANTS OF

WEST AFRICA.

Published for the Yale College Society of Enquiry respecting Missions.

New-Haven:

Printed by S. Converse.

1819.

ADVERTISEMENT.

THE publishers of the following biographical sketch, suppose that it will prove highly interesting and useful to the Christian public, and gratifying to the friends of Missions. The former will find in it, an uncommon example of faith and piety; and the latter will discover something of the good effects which their labours of love are calculated to produce. They hope also, that it will be instrumental in exciting Christians to more extensive and unremitting exertions for the salvation of those who are ignorant of a Saviour.

The author of this sketch, the Rev. E. BICKERSTETH, assistant Secretary of the "Church Missionary Society for Africa and the East," has long been actively engaged in promoting the interests of missions. In the commencement of the year 1816, by the direction of the Society, he proceeded to the western coast of Africa, to learn the situation of the missions there, and the state of the country. On his return to England, he took with him the subject of these memoirs. Mr. Decker, who attended Simeon in his last sickness, has since gone to Africa as a Missionary.

It is believed that a careful perusal of the accounts annexed to these memoirs, will show more clearly the wretchedness of the Heathen, even in *this* world. And the more Christians discover this wretchedness, the more highly will they appreciate the benefits of the Gospel, and the greater will be their exertions to give it to others.

The avails of the work are to be devoted to the interests of missions.

With these views the publishers earnestly request the officers and members of Missionary Societies, and every friend of missions, to assist in extending its circulation.

IT gave me much concern, that the l
Society detained me in the country du
of Simeon Wilhelm, and deprived me
of witnessing his happy departure. H
vays affectionately interested in t
Youth, and thinking with my fellow
ther friends, that the circumstances o
Death with which we are acquainted,
nown to the benefit of many, I gladl
he request which they have made, in
r some account of him, from my o
f his life and character, from docume
iety's possession, and from the very
ig narrative of his last illness, drawn u
. F. Decker, a Missionary to Africa,
the House of the Society.

MEMOIRS

OF

SIMEON WILHELM,

SIMEON WILHELM was born about the year 1800, near the Rio Pongas, on the Western Coast of Africa. His father who is still living, is named Balla; and is a person of some authority among his countrymen, the Susoos.

In 1809, when yet very young, Simeon was received into the School established in the Settlement of the Church Missionary Society at Bashia on the Rio Pongas.

From his first entrance into the School, Siminy,* as he was then called, manifested a teachable, gentle, and affectionate disposition. Mr. Wilhelm wrote of him, a few years afterward—

"This boy is one of the most simple, modest, honest, and tender-hearted in our Settlement. His look is pleasant: it is the image of innocence. I think some children may be said to bear this image; though, in the strict sense of the word, none can be

* Siminy appears to have been the name by which he was called previous to his baptism.

gry with him. He is my waiter, when
ick bed. May it please God to grant
and blessing on my endeavours to serve
rn, to the health and salvation of his
ads well, and writes from dictating; b
t, as yet, work out the Rules of Arith
d the first principles."

April, 1815, Simeon addressed the follc
r to the Secretary of the Society.

lev. Sir—I have taken the liberty of w
u; and of saying, first of all we than
much that you have sent out the Missio
rica, to teach poor Boys the way to God
by to become Christians. And again, I
few lines to tell you how far I am in my
I can read, and cipher a little: this is al
also to tell you that the place was set o
the people say among themselves, th

Letters were received, at the same time, from six other Boys, much to the same purport, though Simeon's, discovered the most intelligent piety. Mr. Renner says of them—

"I would not dictate to them, but told them that they should write what was in their hearts. Those that have written may be considered as, in some measure, Missionary Probationers. They read, in turn, the Church Service."

About this time, Siminy was baptized with the other Children: and had the name given him of Simeon Wilhelm, after the Missionary Wilhelm, who was much attached to him.

In the year 1816, I went to Africa, to visit the Settlements of the Society; and reached Bashia on the 25th of March. The Children had been informed, that they might expect, the following day, a friend to visit them, from their Benefactors. They determined to watch the boat, as it came up the river. They did so; and, as soon as one of them caught a glimpse of it, he exclaimed, "The boat is coming! the boat is coming!" and ran to tell his companions. They all quickly rushed out of school, and ran to the river side; and when the boat reached the shore, I found myself surrounded with almost 100 black hands, stretched out to welcome me; nor would they let me land till they had each shaken hands with me. When I had made my way through the Boys, I asked, "where are all the Girls? I see plenty of nice, clean, Black Boys; but where are the Girls? "Oh!" said one or two of the Boys, "you see Girls by and bye."

much pleased with what I saw a
ren. They were regularly assem
y worship, morning and evening; w
accustomed first to sing a Psalm o
hen the Missionary read a Chap
d; and, sometimes, the Heathen rou
come, and look on, and listen. T
en gave out the Hymn; and, hav
, they were able to lead in singing. T
ng very sweetly; and it was quite
see the cheerful black countenaces o
ican Children, while singing the pr
essed Redeemer.
amined the Children very minutely
ly through the classes. Simeon wa
lass. All in this Class could re
nglish very well, and knew Account
s who composed it. seemed so far

replied, bursting into tears, "I go to hell, because I do wrong." He was then told, that if he would, without delay, earnestly and really apply to Jesus Christ to save him, even though he were to die that night, God would hear his prayers: for Jesus Christ loved Black Children as well as White; died on the Cross for them also; and lived in heaven, to pray for them. This *love of Jesus Christ* seemed to touch Simeon's heart more than any thing else, and he could not refrain from many tears.

The Elder Boys, and some of the Girls, were then instructed, previous to their being admitted to the Lord's Supper.

Simeon was observed to be very attentive on these occasions. The Questions put to him, and his replies, were as follow:—

"Why do you wish to go to the Lord's Table?
Because it is Christ's command.
What do you feel about your sins?
I feel sorry for them.
How shall you come, as good or as bad?
As bad; for I have done many things wrong.
What do the bread and wine represent?
The body and blood of Christ.
Why do you eat and drink in this way?
In remembrance of the death of Jesus Christ?
Have you examined your heart, as I told you?
Yes.
Do you really resolve, in dependence on God's strength, to strive against EVERY sin?
[After a pause] Yes, I do.

o far as you know, against you?
, Sir, No!
here any thing on your mind, that y
about, or to have?
ould like to pray more to God."
seemed to hope that receiving the
r would have this effect on his mind.
ter Sunday, the 14th of April, 1816,
ting day to the Schools of the Afric
For the first time, six of the Elder C
uch care and examination, were to b
the full privileges of the Members
an Church.
Church was quite filled with C
tas, (*free servants*) and labourers, a
Heathen who lived in the neighbo
a pleasant sight, to witness a Congr
: People gathered together to be tau

Prayers and the Sermon. The Communion Service was then read. The six Children who were to receive the Lord's Supper came up to the Table; and with tears ready to start from their eyes, took the bread and drank the wine, and doubtless thought much about the love of Jesus Christ to perishing sinners. Simeon Wilhelm seemed particularly attentive and serious.

About this time, Simeon began to cherish a wish of visiting England. It was from that happy country that the good Missionaries had come to teach poor African Children. He had heard that there, all were called Christians, and that every town had got a Church; and he thought, that, if he went thither, he might gain that knowledge which would make him *very useful to his Countrymen.*

He came to me one day, and said, "You go back to England. I like, Massa, to go with you." I said to him, "Why, Simeon, should you like to go to England?" He replied, "I get *good learning* in England, *for my Country People.*" I told him that I thought he might get in Africa that learning which would make him useful to them, and that there were many dangers in going to England.

He seemed sorry that I declined receiving him; and asked me again; but I still hesitated.

Simeon, with some of the other Boys, afterward accompanied me to Bramia, where I saw Balla, Simeon's father. He said, through an Interpreter, "Massa! me be glad you take my son to England." I reminded him, that he had seen many

did so; and, as the more I saw of
more I was pleased with him, and as t
aries gave him the character of *an Isra*
l, in whom there was no guile, it appea
ight be really serving the cause of Reli
ng him to England.

imeon's heart bounded within him, and
med with joy and thankfulness, when
, " Simeon! if you promise to do wha
to mind your book well, you may go v
England." He promised that he would d
g that I wished, and he never broke
e.

few extracts of Letters, written by se
Children to Mr. Pratt or myself, after I
lement, will shew that the labour of the I
s has not been in vain, with regard to o
l as Simeon.

he following are Extracts of Letters
tt:—

We are glad to see the Missionaries a

"I am very glad to have come into the School, to hear the Word of God. O God, let me think upon Thee alone! let me not run into any kind of danger! and let me not believe their Gregrees, in my whole life!"

"We are glad that you have sent the Missionaries, to shew us the way of God; that we may fear God and serve Him, more than to serve Gregrees. I hope that God may bless us; and that we may not turn Slave-traders; and that we may believe in Jesus Christ, who hath suffered once for our sake upon the Cross."

"I am very glad you have sent the Missionaries to teach poor African Boys. Oh! we are very glad that you sent them; for we should have been drinking and dancing with the Susoo People, and making sacrifice to Devils. Oh! we are very glad that we are clear away from the Susoo Superstitions. O God! let me hate all these bad things! Let me not run unto them any more! O God! let us think upon Thee alone! for thou art a God of all power and everlasting mercy, through Jesus Christ."

"May it please God to give us a heart to understand His words; that we go not astray as a lost sheep, but may find Jesus Christ as our Chief Shepherd, to the saving of our souls! And may it please God to take us at last to his everlasting kingdom, there to live and reign with Him, one God, world without end!"

ıpper. I would be glad to receive it
my temper's fault: but, O Lord! t
mper from me, and put a temper of fl
that, at any time when they receive
pper, I may receive it also. Amen."
It will be seen, from this extract, th
ned admitting the Boy who wrote it t
ble, on account of some instances of
ıper.

Another Boy wrote me—

'I am very glad, and we are all gla
ıe out from England, to see us poo
one sinners. You have been here als
ıt is good for our souls: and indeed
our souls, if we do repent of our sin
God, and trust in his Son, Jesus Ch
iour, who was crucified for our tran
we might not go to hell when we di
may God Almighty bless you! so
ll depart out of this world, may it

bless us that have to stay in Africa! We thank God for sending good people into this country, to shew to poor African Girls the way to heaven. I hope it will be a lasting lesson to my soul, what you have told us all; and that God will shew mercy to all Africa! Pray much for us; for we want it, that we fall not into temptation, but be delivered from all evil. God be with you in all your ways; and with me!"

From one of the Boys, who was placed as an Usher at another Settlement, I received the following Letter, dated about nine months after I left Bashia:—

"It gave me great pleasure to hear of your safe arrival at home, from so far country as this; and I hope these few lines will meet you in perfect health. May the Lord bless you, for all the goodness which you shewed to me and others, while here in Africa! My earnest prayer to God is, that I may never forget the useful instructions which I have received from you, with respect to my soul's salvation. Oh, how comfortable it is, to know that Jesus Christ died for me and others; and that he has opened a fountain for all sin and uncleanness; and has promised, that whosoever cometh to Him, He will in no wise cast him out! May His gracious Spirit guide me often to that precious fountain, where all sinners are cleansed?

Please to remember my love to Simeon Wilhelm. I hope he is well, and makes great progress in the School of Christ. I should be very glad to hear something of him. May we remember the

ed and died on the Cross, for us sinn
I have no complaints, being well s
very thing I want: only I think I am
elp at present, feeling my great defi
ructing others. I endeavour to do n
ay the Lord give me wisdom to per
es faithfully!

Simeon was now committed to my c
ave of his relations, and of our
hildren and Friends in the Colony,
n board the Echo, on the 7th of Jun
es, in our course to England. Thi
ous Captain; and we were able, in
have family worship, at which
ew attended, morning and evening
ng Psalms and Hymns, in which Sim
sted us, when at a loss for tunes.

For two or three days, Simeon was
uld do nothing; but, afterward, rea
mself, both to learning his lessons, a
ing that he could for me. It was

The Black Slaves, working in the fields, men and women together, with a Task-master over them, much affected Simeon; and made him feel grateful, that he had been brought from Africa for a different purpose.

We left Barbadoes on the 12th of July. During our passage, we often sang Hymns together, in a retired part of the deck: and I had frequently interesting conversations with him, and now regret much that I kept no account of them.

The weather was, in general, very favourable; but, toward the end of the voyage, it became stormy. In the middle of the night, on one occasion, the wind suddenly changing, the water rushed in torrents through the cabin windows, and greatly alarmed the passengers.

On the 13th of August, in particular, we had a stormy night. The wind increased very much in the evening. The circumstances attending such scenes at sea, manifest, in a striking manner, the greatness of God. The howling wind rises by degrees, and drives the ship through the waves with great rapidity and power. The clouds gather thicker: the darkness increases. The sailors are all summoned, to assist in taking-in the sails. Some are sent up the masts, to take in reefs, or to shorten the top-sails; and they hang upon a rope or a boom, in the midst of the tempest. In the mean time, the wind still increasing, the ship, only with a few sails, drives ten knots an hour.—Such was our situation. The sailors did all that they could; and we waited the end, leaving it in the hand of Him who com-

:d against us, and rushed in ...
, they could not hurt us.

is not easy to preserve calmness a
of spirit in such a situation: but
seem, in any way, alarmed or ag
ıt in my cabin, and I talked with l
ıger; but he seemed wholly to rel
nmitted himself to his protection at b
ın fell asleep.

In the morning, the wind still con
gh, and the sea was truly magnificent
as in our favour, and carried us on rap
ngland. Soundings were taken severa
ıe lead, before any bottom was found
ı the middle of the night, they were
he bottom, and we found it to be eig
homs.

The next morning, after many ey
ong looking out, the man from the ma
"Land, a-head!" and, by and bye
... with a sight of England.

obligation lying upon us, to extend thereby the Kingdom of Christ among men.

At length we landed, thankful to God for all His mercies.

Simeon's mind had been prepared, by what he had seen before he came to England, for European habits, buildings and manners. He did not, therefore, seem so much astonished as we expected, at what he saw. His indifference to many of those things which fill the natural heart, contrasted with the interest which he took in religious meetings and in the public worship of God, might teach us many useful lessons.

Being too much engaged myself to superintend his education, we gladly accepted the friendly offer of the Rev. Francis Cunningham, Vicar of Pakefield in Suffolk, to instruct him in that knowledge which might prepare him to become a blessing to his countrymen. Simeon went thither and continued under the hospitable roof of Mr. Cunningham for some time. Pakefield was, however, found to be much to cold for him. He began to have a constant cough, and it became necessary to remove him.

While in this situation, his conduct in general gave great satisfaction to Mr. Cunningham. On one occasion, however, his natural quickness of temper prevailed over him, and he exhibited a very improper spirit of anger against one of the servants. The sinfulness of this was represented to him, and there was no occasion for subsequent reproof on that head.

He had not been long in London b
ttacked with the pulmonary complai
ıfricans coming into a colder climate
ician who kindly visited him, apprise
ould be considerable danger in ke
ıis country; and told me, before Si
ould be right that he should be sen
ll thought the same.

I had not, however, left the room al
efore Simeon sent for me. I saw
ıuch agitated, and asked him what di
Ie said, "Master"—the name whic
ave me—"you send me back to m
ave not got good learning yet. I
'ountry people. I do no good." I re
now, Simeon, that if you remain he
kely that you will die; and then y
seful to them: but, if you go back, y
'hat is good in Africa." He then r
p out of bed, threw his arms about n
ıid, "Master! if I die, that be God

on a more extensive scale afterward, it was not thought right so frustrate his wishes. We hope, indeed, that those wishes may be yet abundantly realized; for, by this Memorial, *He, though dead, yet speaketh.*

His general behaviour in the Society's House was truly exemplary. Those who had the happiness of seeing it, will never forget his meek, gentle and affectionate spirit. He was grateful for the least kindness. His ardent attachment to myself, the way in which his eye followed me when I at any time left home, and the manner in which he welcomed me on my return, shewed how sensible he was of the least kindness. He was always very attentive when the Scriptures were explained, and heartily joined when a psalm or hymn was sung.

Simeon had been taught the great importance of a strict observance of the Sabbath-day; and he seemed deeply to feel this duty. One Sunday, a porter came to the House with a parcel; and, when delivering it, took the name of God in vain. Simeon was present: and could not restrain his feelings: "You bad man! you take God's name in vain, and on Sunday too! You bad man!"

He had a very great abhorrence of lying; and we never, on any occasion to our reccollection, found him in any respect deviating from the truth. The following instance will prove how careful he was in this respect. Having one day taken more exercise than usual, he was very drowsy, and fell asleep during Family Prayer. I reproved him for this, and expressed my hope that he would never

nen I inquired the reason, I found
oof of the preceding night was a heav
; mind. He said, that he durst not
at he would never sleep again at pr
s afraid lest he should not keep his
n encouraged him, and his burden w
About this time, Simeon wrote to M
rrison, then a native Schoolmaster
ngas under the Society, and a rela
n. The following are extracts from
ey shew the prevailing bent of his m
'I find that it pleases the Lord to fu
it for me, more than I am able to
dness is great toward me, in bring
gland, and shewing me good friend
ie in Africa among my own Relat
d is good, for his mercy endure
at then shall I render unto Him for
ard me? What must I do, in order
? Let me pray to Him, and keep
dments: and whatsoever I [illegible]

Mr. Renner, dated Canoffee—that he preached at Lissa, and they gladly received his sermon; and at Bashia also. But two things make me grieve, that I was quite uneasy about it: first, George's death; and, secondly, some of the Natives taking away the children: and James Pearce is dead also; David Pearce is gone to his father, and Sebastian also. I was quite grieved: all my partners are gone from me: only Caulker is left.

Is not this quite a mourning letter to you, Mr. Harrison? But still, if we look to the Lord Jesus, we shall see one another again, if it please Him. Now God, our Heavenly Father, hear our prayer, for Jesus Christ thy Son's sake! Look upon us, O God of Heaven; and let not the work of the Church Missionary Society be in vain, which they have begun!

"Be so kind as to send me an answer by the first opportunity; and, if you please get a few words from my father, and put them in your letter."

One evening, when the family was assembled for prayer, we wished, after reading and explanation of the Scriptures, to sing a hymn. I repeated the words; but none in the family immediately recollected a suitable tune. We were just closing the book, when Simeon began to sing, with the greatest ease and propriety; and we were glad to follow our African Brother in singing our Saviour's praises.

We found it sometimes useful, for the purpose of keeping attention awake, to refer, when reading the Scriptures in the family, to parallel passages.

Not many months after Simeon
land, another black boy, named John
rived from Africa, having come h
widow of one of the Missionaries.
ly welcomed Maxwell, and they we
he same school. Maxwell had not t
mpressions which Simeon had. T
quent occasion to Simeon to manife
uct toward him more of the Christia
Maxwell fell into any fault, Sime
eatly grieved, and would talk to hin
fectionate and impressive manner.

Simeon had been vaccinated on h
ngland: but this precaution not be
ly adopted with Maxwell, he caugh
x, and became dangerously ill. He
into the Small-Pox Hospital; and
ed there, was constantly visited by
times allowed for that purpose.
nder interest in Ma...

to his own room in the middle of the day, for the purpose of secret devotion.

Arabic being understood by the Mandingoes on the Western Coast of Africa, and the knowledge of it giving an ascendancy in their opinion, Simeon began to learn Arabic; and had made, before his death, considerable progress in reading and writing that language. He had also begun to learn Latin.

He was generally expected to attend the Church which the other Children in the National School frequented; but, when he could, he gladly accompanied the family to Wheler Chapel. On those days, in particular, when the Lord's Supper was administered, he rejoiced to renew his solemn vows, and to eat in faith the body, and drink the blood of the Lord. This young Negro Brother often partook of the ordinance in a peculiarly devout and affectionate manner.

He attended sometimes with us at Public Meetings; and was particularly interested with a Meeting of the Clerkenwell Church Missionary Association, held after I had left London, and not long before his death. Much was then said, and very feelingly said, concerning his Countrymen. He was deeply affected; and Mr. Pratt was struck, after the Meeting was over, with the affectionate freedom of his manner—a kind of respectful but brotherly confidence; arising as it appeared, from his feeling that we were all united and on a level in that Common Lord who had redeemed men of all colors and climes.

I requested him, occasionally, to endeavour to

ons.

On John iii. 16—*God so loved at he gave his only begotten Son, er believeth in him should not peris erlasting life.*

After describing God's love, he says reason that worldly men do not rep s, is, that they think on so many th ld; and they say, 'I will make an c rance, and so I shall be called a Chri ld.' No, that is not enough, Profes ! men may hate you, because you a ; but, while you make outward a , God hates you the more, because y ristian."

'Faith, he says—"If a man were to er, and they give him a medicine t him, should he refuse to take it, he r : so, if a man now refuse that Sa or us, he will suffer for it at the l your sins."

good thing it is for Christians to have God for their Father, and to be joint-heirs with Jesus Christ! Everlasting life! O that happy life for Christians, where they shall praise their God, and be in heaven with him. Worldly men! see how sweet it is to be happy with God; and try now to pray to God, THIS DAY, while he is near and may be found."

On John iii. 3, *Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.*

He writes—"To be born again, is to get a new heart, to have our corrupt nature changed, to lead a new life. The Holy Ghost must be given unto us. Birth is the beginning of life; and to be born again, is to begin to have a new nature and new affections, that we may lead a holy life. We must have the Holy Spirit in this world, to sanctify and make us clean."

Speaking of the difficulties in the way of religion, he says—"It is very hard, indeed, to get to heaven. All sin must be put off. Only then let us get the grace of God in our hearts, through Christ's suffering. If we ask, we shall have. How can we be so hardened, as not to ask God for what He has promised to give us! You must go through the difficulties of this sinful world, if you will be a Christian; following the example of Christ your Saviour, who bare the anguish of death. Compare your difficulty to His suffering when he was upon the cross. Though the world be against the Christian, that is nothing for us, when we remember that He will take those that do His will to heaven, and

The mere professors of religion
part of mankind, and will have a
of punishment. If you would be
not only a professor, but get a new l
after righteousness."

On John x. 9. *I am the door: man enter in, he shall be saved.* He sider, in the first place, that Christ of the World. He says, *I am the do* get into heaven, without knowing C ing Him as his only Saviour; trusti doing His will. He is the Saviour. of those sinners who come to Him feel sorry for their sins."

What indications are here, of a cl of the Gospel of Salvation, and of ence on the mind! The years of s among his Countrymen could no vain. But the will of the Lord be d

A short time before Simeon's wrote several Letters to different

that they will be Christians, and be baptized. It is certainly true, that the Ethiopians are beginning to stretch out their hands to God, their Heavenly Father. Oh, let the time come soon, when all the ends of the earth shall worship the Lord their God, and all the nations call Him blessed! when Europe and Africa shall join to celebrate, in different tongues, the love of the Saviour! O pray for Africa and India, that the Church Missionary Society's labours may not be in vain! I hope you pray for me also. I do think on you. Oh, let it please the Lord now that he might bless me; that, when I return back to Africa, I might be useful to my own Countrymen, especially to my brothers! When I remember my own family, I ought to thank the Lord for his goodness in bringing me to England, that I might be instructed in a good way, and not follow bad characters, but shew a good example to my own benighted Countrymen when I return back."

Church Missionary House,
June 28, 1817.

"My Master left London on the 13th; and I was very sorry indeed. Remember Simeon in your prayers, that he may be useful to his Countrymen, who lie *in darkness and in the shadow of Death. They do not know their Saviour who died for them.* Oh pray for poor Africa, that the Society's labours be not in vain! I do not forget your kindness to me, when you was in London. I pray for you. I hope the Lord will answer my prayer. He is a God that heareth prayer. If I only ask right things of Him, He will give them me. He has

keep me from the world, and not ... professor of religion, but a doer of it! better than I do, that to follow after va irst step to breaking the commandmer

Pray for Simeon, that he may be uns the world, only to fear God, and kee nandments, and be a real Christian. Oh ppy thing that will be, if I should be m some of their souls to God, and turn th s! Let the time soon come, when all t s of the earth shall fear God their He ier!"

When I left London, in the beginning of J with little idea that I should see the face n no more. He accompanied me to the gave me a look of affectionate rememl ch will never be forgotten. His heart wa ting; though only, as we supposed, for son.

The subsequent account is chiefly take ... at the time, or immediate

The Secretary, Dr. Whiting, the late Dr. Moore, Wm. Blair, Esq. Mr. Cooper, and other friends, visited him, and were eye-witnesses of the grace of God manifested in him.

The servants of the family waited on him with unwearied affection. He was first confined to his bed on Wednesday the 6th of July; and he died on Friday the 29th of August; being ill a little more than six weeks.

He had the comfort of the three Medical Attendants whose names have been mentioned, and who visited him as friends, and administered to him with kindness and assiduity. They took delight in cheering his spirits, and leading him to Christ; while they strove to recover him to life and usefulness.

The following abstract of Mr. Decker's simple and affecting Journal will display the state of Simeon's mind for the first four weeks of his illness.

Simeon was first confined to his bed on the 16th of July, 1817. His mind was then very cheerful, and he was quiet and patient. He delighted in hearing prayers, and in reading the Bible; and reminded me of a tender lamb, which the faithful shepherd bears in his arms, and nurses in his bosom. I asked him, sometimes, "Simeon! are you comfortable in your mind? Can you think on the Saviour?" "Yes."—"Have you the hope that your sins are forgiven you?" "Yes. He has shed His blood for me."—I spoke then with him some words concerning the love of Christ to sinners, which he delighted to hear. He was very grateful

On the 28th of July, in the night, he said
vant who was sitting up with him, "I ca
my Saviour much better in the night tha
r." He expressed several times his grati
friends for giving him every thing he
asked me what the expenses for his s
re. I replied, "Be not concerned abo
neon." He answered, "God will pa
money, all love done to me." Yet the
ending his sickness seemed to distress hi
said, "I have one shilling here; take t
y things for me."

"One day, Dr. Whiting asked him, "
ow are you in your mind? Do you be
sus; and feel yourself a sinner, who mus
ithout a Saviour?" "Yes."—"Do you
at Jesus has shed his blood for your s
ves you?" "Yes."—"Do you now
aviour?" "Yes."—"Why?" "He lo
rst."—Dr. Whiting then encouraged Sim

with him, I read to him Cennick's Discourse on John x. 14. *I am the Good Shepherd.* He was delighted with it, and read it over again.

On the 31st of July, after having prayed with him, he desired me to read some chapters out of the Bible. I read the 3d and the 17th chapters of St. John, and made remarks on them. He was very serious and silent. After half an hour he uttered these words, "True repentance! pardoning grace! sanctification!" and he frequently repeated these words. I asked him, if he wanted any thing. He answered, "No! I must be silent and pray. I have very much to think respecting true repentance." He was all the night very silent, and much occupied in prayer.

On the 1st of August, in the morning, after having prayed with him, he prayed himself, as nearly as I can recollect, in the following words:—"O Lord, Maker of heaven and earth, Thou createdst all things and me. Look down with thy compassion on me! O Lord Jesus, have compassion on me! pardon all my sins! I am a great sinner. Forgive me what I have done amiss. Give me a deep sense of my sinfulness, and of Thy pardoning grace; *that I may go to Africa, and preach to my poor benighted Countrymen, the unsearchable riches of Christ!* O Lord, I am a great sinner. Forgive my sins, for Christ's sake! O Lord, look down upon all my Christian Friends. I bless thee for their great kindness to me. O Lord, bless my Master, thy servant, who is now going out to preach in behalf of the poor benighted Heathen. Shower

...e for Christ. O Lord, bless Mr. and
ner, Mr. Wilhelm, the pious man, and
cher, for all their kindness to me! I
that thou hast brought me to Christian
England, to be instructed further in kno
in the Gospel. O bless them all! Bles
ter. Bless the Secretary of this Societ
Missionaries! Bless thy servant who
with me! Fill him with thy Holy Spiri
swer our prayers. O Lord, look with th
ion, on thy afflicted servant, and make i
O Lord, let us be one in love with The
s Thy love. O Lord, look with compas
ne, and help me from this sickness, th
reach the Gospel to my father, and bro
ountrymen, in Africa. O Lord, bless u
ear us for Christ's sake, Amen!"

I was very glad to hear this prayer; ar
ged to retire for some minutes, in ord
ee course to my tears of gratitude to the
e grace given to this dear youth. He

name of our blessed Lord in vain." I replied, "Yes, Simeon, that is very wrong." He said, "Many Christians take this holy name in their mouths, and speak it out on every trifling thing. We must remember, that the same Jesus who is our Saviour is the Holy God. I can therefore not otherwise think on Him, than with love and awe. The Lord will punish them who take his name in vain."—At eleven o'clock in the morning, when I prayed with him, he laid his night-cap on his bed, and folded his hands; and when I prayed that the Lord would graciously give him patience under his afflictions, and teach him, by the Holy Spirit, that all afflictions which He sends to his children work together for their good, he said—"God hear this prayer!" and when I had finished, he said, "Amen! God hear this prayer!"—Mr. Blair then entered the room. Among other things he said, "Simeon you are very happy: you have friends who pray with you. I have visited this day many sick persons, and I heard no prayer there." His reply shewed that he felt the value of this privilege.

His sickness increasing, he became sometimes delirious. I waited therefore for his sober moments; and then read or prayed with him.

Aug. 3.—He said, I am glad when you pray, and read some of the sentences out of the Holy Scriptures. My heart is very much troubled, and I cannot keep much in my thoughts." I answered, "The Lord looks not on many words, but on the heart; and now you will feel the comfort that the Holy Spirit unites Himself with the inner groans of

feel no great pain."

Aug. 4.—In the morning, he aske
Bickersteth know that I am sick?'
"Yes; and he will pray for Sime
and clapping his hands, he said, "
and he will send Simeon a Letter. M
to Simeon! Ah, dear Massa!"

On Aug. 6, Mr. Pratt came, and s
I have a letter for you from your M
you will be very glad." He answe
Sir!" Mr. Pratt continued, "Mr. D
to you the Letter." I then read it. H
the utmost attention; and, after I h
desired me to read it again. During
said often, and with a smiling face a
eyes, "God bless dear Master! G
After a little while I said, "Look,
are very happy that you have so k
who loves you so much, and prays
answered, "O yes! I wish only
He must feel that I so long to see h

part of the day delirious. At noon, he said, "Mr. Decker, put all books out of the room. Leave only the Bible here; and read me some sentences, and talk a little about it; for my memory is short, through my sickness."

He was about this time very silent; and, when I sometimes spoke to him, he would say, "I must be silent: I have much to think on, and to pray for. I must be really converted." He was glad to join in prayers, or to hear the Holy Bible read, during the sleepless hours of the night.

Aug. 9.—The Rev. Mr. Fenn visited him; when the following conversation took place.—"Does Simeon find himself better?" "No better."—"Can Simeon think on the Saviour?" After some pause, he answered, "Not always as I would."—"Does Simeon feel himself a sinner?" "A very great sinner?" "Does Simeon believe that Jesus can pardon his sins?" "But we must first come to the Saviour."—Mr. Fenn said, "But we cannot come of ourselves to Jesus: the Saviour comes first to us." "Yes, Sir."—"Does Simeon remember one passage in the Scriptures, where the Saviour invites us to come to him? He answered—"*Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*" After prayer, he was quiet and silent, and said sometimes, "I want to be silent; and to pray with my thoughts."

In the evening the fever increased very much,

were still Heathen. He said, "*Yes. to Africa, to preach to them the riches of Christ.*" After a little while, "Oh my dear mother! I shall never my father and brothers, *for they know viour.* O Lord, have compassion upo convert them, for Christ's sake!"

Aug. 10.—In the morning he desire water. On my return to the room wit him pray that the Lord would remove and send him to Africa, to preach th his poor benighted Countrymen. As s tered the room, he was silent, and pra self. A friend having had the kindness some grapes, he was much refreshed b very thankful, and said, "I will pra He was all the day cheerful and patient. ed that he was particularly careful to w spectly with the Lord. It appeared to Holy Spirit was preparing his heart, more for his heavenly

trary to the general strain of his conversation. I endeavoured to bring him to another frame of mind; and said to him, "Simeon, what you have now spoken belongs not to our chapter." He soon came to himself, and said, "O dear Mr. Decker, that is very wrong which I spoke; but this thought was running in my head, through the heat of my fever. I must pray that the Lord would take out of my head such wandering thoughts. I love the Saviour. You can believe it; and the Lord is my witness, that I love Him and His word: but sometimes, such thoughts come into my mind, I know not whence. I am very sorry for it, and this troubles my mind." I answered, "Yes, Simeon, I doubt not the least that you love the Saviour; but when thoughts come into your mind that are temptations, then remember the Petition in our Lord's Prayer, *Lead us not into temptation.*" He was a little more quiet after I had thus spoken with him.

He found it a great comfort, that he had physicians, who not only provided him with medicines for the body, but spoke to him concerning his soul.

On the 13th of August, he felt much anxiety respecting his salvation. Mr. Baker came in; and, after speaking to him generally about the state of his mind, exhorted him to keep in remembrance, that Christ is able to save unto the uttermost all that come unto God by him. After praying with him, Mr. Baker retired. I observed that Simeon was still much cast down; and asked him, "Simeon! are you now comfortable in your mind?" "Not at all." "Can you not believe that all your

nore than I can do. Hear what He
nto me, all that labour and are heav
I will give you rest.—You now feel t
our sins?" "O yes!"—"Look then,
re heavy laden. To you belong the
nto me! And what words are these?
ords of Him, who said, *Heaven an*
ass away, but my words shall not p
imeon! the Saviour calls you to co
nd to lay the burden of all your sins
ou need not use many words. The
erstands your sighs. When the Sav
ien he pardons all your sins: no one
not forgiven. Yes, Simeon! bei
ver your sins, I can tell you, in the
ord, all your sins are forgiven you.
meon; and you shall find rest from
ws in Jesus." He looked very atten
continued—"Yes, Simeon; you are
id sorrowful soul, and will find rest
ur. Such souls will be accepted by C

ed again—"That is a joyful message, that wanted me" (meaning that it was exactly adapted to his state.) He was all this day very cheerful and patient. After some hours, he said, "I am now comfortable. I feel no pain. All is over. I pray only that I may love the Saviour more, who is so kind to me."

Aug. 14.—In the morning he was very cheerful. It was delightful to see him, lying with a smiling countenance, like a child resting in the arms of its mother. I prayed with him, and he appeared to entertain thoughts of recovery. Mr. Blair came at 11 o'clock to see him, and found him in great danger. He asked Mr. Blair if he was better. Mr. Blair told him, after a little hesitation, "You cannot recover. The Saviour will take you to himself." He was much concerned; and asked, "shall I die this day?" "No, Simeon; you may live yet several days." He replied, "But can I not be recovered? I want to go to Africa, and to preach to my Countrymen." Mr. Blair replied, "Tell me: would you rather live fifty years longer in this wicked world, or go now to the Saviour in heaven?" He answered, "I will rather go to the Saviour."

After Mr. Blair left him, he prayed himself, as follows:—

"O Lord! thou art our Creator and Preserver. Thou hast made me and all men. Be pleased to prolong my life! Look upon me in my afflictions! Forgive me my sins, for Christ's sake! I am a great sinner: forgive what I have sinned against

...g Gospel: Bless thy servant wh
bout preaching for the good of the poor
leathen! Lord Jesus! I cannot go to
ıy Countrymen. I want preparation.
ıore of thy Holy Spirit. O Lord, send
› Thee into my heart! O Lord, if it sho
ıee to take me to Thee, let me go as a
nner to Thee! Give me thy happiness, t
hee in heaven, as thou grantest to Thy
Lord, prolong my life, if it should plea
ıt I may preach to my Countrymen the ı
le riches of thy grace. I am not wort
:l I know not how I may expect it, beii
:n one of the sinfullest creatures in th
, Lord, if Thou wilt:, then I will go and
us, the Crucified for Sinners, to my b
ıntrymen. Bless Thy servants who pr
:pel among the Heathen! Bless all
ts! Look in mercy on my benighted (
. Let all the Heathen hear the Gos
:ve in Thee! O Lord, bring all Th

—"All who feel themselves sinners, and mourn, and come, by the grace of God, to Jesus, as our Justifier, shall have pardon of their sins by Him. By his merits, they are accounted just before God; and their thirsty souls shall be filled with His salvation." He answered, very cheerfully, with tears of joy in his eyes, "*They* SHALL *be filled.*" Dr. Moore then read to him Isaiah xxv. 6—9. lx. 10. and Rev. v. 8, 9. On asking him whether he knew himself to be of that happy number who were thus *redeemed to God, by the blood of Christ, out of every kindred and tongue, and people and nation,* he answered, smiling, "O yes, Sir." Dr. Moore then took leave of him. I, and all who were present, felt an unspeakable peace of God in our minds.

When any of his frequent visitors asked him, "Simeon, are you happy?" he would answer, with a smiling countenance, which gladdened all around him, "O yes!" And although he was often delirious, yet when any one said any thing to him about Jesus Christ his Saviour, he seemed to regain his recollection. In singing his favourite hymns, he would always join us, as well as the weak state of his body permitted. He was now constantly in a happy frame of mind, and always praying. In the evening we prayed with him. The night was very troublesome to him: he was the most part of it delirious. He spoke with great concern of his dear father, mother and brothers; and said often, with much anxiety, "O Lord! spare my life. Have compassion on my poor *benighted Countrymen.*

breathed itself forth in intercessions for

Aug. 15, 1817.—In the morning

prayed with him, he prayed himself

length, to the following purport:—"L

have mercy on me, and make me whole,

go to Africa, and preach to my benig

rymen, who are sitting in darkness an

low of death, that they may come to Th

wed! O Lord! give me thy love in

ive me thy Holy Spirit in my heart; t

each in living faith, out of the experien

vn heart, that Saviour, who has pardone

orst of sinners! O Lord! bless thy se

aster, in his labours: bless him for hi

e! Bless the Secretary of the Society

oly Spirit! Bless each Missionary in

rica: give them all thy Holy Spirit!

vant, who prays with me! fill him with

and faith in Thee! Bless the servan

use: reward them for their love to

them that

heart, and love Thee with a sincere mind! Lord! have compassion upon thy afflicted servant, and hear us, for Christ's sake! Amen."

In the evening of this day, the following conversation passed between the Secretary and Simeon:—

"Well, Simeon, how do you find yourself?" "Very bad Sir."—"Do you feel that you wish to live?" "If it be the will of the Lord. If it is not, *Let Him do what seemeth Him good.*"—"Why do you wish to live?" "To go back to my country."—"Why do you wish to go back to your country?" "I would get all people about me, my father and my mother, and all people, and tell them what the Lord hath done for my soul."

Mr. Decker then continues his Journal:—

Aug. 16.—He was very calm in his mind, and had some hope of recovering. His thoughts were much occupied respecting his relatives and countrymen, and the Boys at Bashia. During the night he talked earnestly in Susoo, and prayed in the same language; often crying out, "O Lord! *send faithful Ministers to my benighted countrymen,* that they may preach to them Christ, *the Crucified for our sins.!* Open thou their hearts, that they may listen and hear of Jesus, and return from their wicked ways, and be saved by faith in Jesus!"

Aug. 17.—In the evening, he said to those with him, "You cannot go to Family Prayer, but the Lord will be with us here." He said, "Kneel down:" and then he prayed: "O Lord of heaven *and earth!* Thou hast created me and all men, the

e secret thoughts of the heart of every
neeling before thee. Nothing is hidden
hee. Thou art, in darkness, the same G
ght. Thou seest if we adore thee, and
ee, with all our heart. O Lord Jesus! l
mpassion upon my afflictions! Give me
id submission, under thy holy will; a
ould please thee, make me whole! C
ake us to be real Christians! Convert
Lord! let us walk cautiously before t
ave so many corruptions. O Lord! giv
oly Spirit, that we may love thee witl
earts! O Lord, bless my Master, Mr. I
mily, and children. Bless all Missionari
ica and India! Bless Mr. Renner, Mr. 1
id Mr. Butscher! Bless all Missionarie
l thy servants! Bless every one in this h
ord! make me whole! *Remember in m*
oor mother and father, and brothers and
ho are still Heathen, and know Thee
read of Life! O Lord, give us a goo

ing death. At that time Maxwell was taken ill. When Simeon heard of the illness of Maxwell, he said, "O Lord Jesus! have compassion upon us; and save, at least, the life of one of us; that at least one may go to Africa, and preach Jesus, the Crucified, whom this poor people knows not, that they may turn from their sins, and be saved! and take me to thyself!" At six o'clock he was much troubled in his mind, having heard that Maxwell had shewn an impatient spirit. He said, with great anxiety, "O Lord! have compassion upon him; and change Thou his heart, that he may be truly converted by thy Holy Spirit; that he may be saved by faith in Thee, and not be lost! for without faith, nobody can see the glory which Jesus has merited by his sufferings on the Cross, and prepared for us." Mr. Pratt came to him, and comforted him; and reminded him, that he must be submissive to the will of God. He was very weak, and often delirious. I sat up all the night with him. At two o'clock in the morning, he said, "Mr. Decker, read me a chapter out of the Bible." I asked him what chapter. He answered, "That of the Wise and Foolish Virgins." I read it; and, after having spoken a little on the subject, he fell again into delirium. A quarter of an hour afterward, he said, "The right oil of God's grace! that we want, to prepare us for heaven." He became again delirious; but, even when in that state, his mind was dwelling on the subject of preaching to his countrymen.

Aug. 20.—He was all the day very cheerful.

ome paper, and tried himself to wr
oo weak to hold the pen, he said, '
ell the Boys at Bashia," particularly
f them, "that Simeon is going to t
eaven; but he prays, with his dyi
ord, that they may turn with all t
esus, and may be really converted b
he Holy Spirit; and he begs them,
ips, to give over all their hearts
one of them, by remaining in unb
ay be lost; but that all, as true b
eet with him before the Throne
leaven."

Mr. Pratt has furnished me with
onversation, which passed, the next
im and Simeon.

Aug. 21.—"Here is a Letter, S
Ir. Bickersteth. He sends his kindes
What shall I say to him from you?"
g himself for a few moments, he sa
illy. "Tell him, that, if it please G

with a sudden and anxious look, "*But will you send me back to Africa?*" "Why, Simeon, we who are here round your bed, should say immediately, in our ignorant way of thinking, that we will send you back: but our Lord is wiser than we are, and loves you far more than we can. He knows what is best, far more than we do." "Yes, He is wise!"—seeming to recover, at once, his steady and humble submission to the Divine Will, which had been for a moment shaken.

Aug. 22.—Simeon asked Dr. Moore, if he could be restored. Dr. Moore answered, No: the Saviour will take you shortly to himself." He was silent. Dr. Moore went away. I was with him alone, and spoke with him some words respecting the happiness of the redeemed. He asked me, "Are we alone?" I said, "Yes." He then prayed—"O Lord Jesus! Thou art the Great Physician: Thou canst heal me, and make me whole. The physicians cannot do any thing more for me. Lord! Thou art the Almighty Physician. Remove this sickness from me, that I may go to Africa *to preach to my poor benighted countrymen!* I love thee, though I am a sinner, because thou lovedst me first. *Lord, remember, in mercy, my poor father and mother, and brothers and sisters, that they may learn to love thee!* O Lord, give us thy Holy Spirit, that we may grow in sanctification and holiness, and that our lives may be entirely devoted to thee and thy service! Amen." He was very patient all the day, notwithstanding his increasing sickness. At noon, after Mr. Pratt had spoken and

I must be still, and give myself up to
do know my Saviour will come f
prayed in the evening, "O Lord c
Earth! look with thy compassion o
don all my sins! I am a very great
give me patience! Oh, let me neve
repine under the afflictions that thou
on me! My sins deserve much great
now feel. Give me a new heart, th
thee more, and serve thee better than
Pardon whatever I have done amiss
Lord, cleanse me from all my faults!
dear Master! Bless him in his labo
no more see him on earth, may we m
O Saviour! come and take me unto t
now, in myself, trouble; but Lord
wait with patience the good appoin
pen, and Amen!"

Aug. 23.—He enjoyed great calm
He prayed very silently, only moving

Aug. 24. *Sunday.*—One of the servants staying with him, while the rest of the family was gone to Church, he said, "I am very sorry to keep you at home, but the Lord can bless us here. He knows our thoughts, and all our wants." He then asked her to read the xciid Psalm. When she had finished, he said, "Come! let us pray." He then prayed thus—"O Father of Mercies, and God of all the earth! try my soul, and see whether I am thankful to thee, for putting me into the hands of all the kind friends that have done so much for me. O Lord, bless my dear Master for bringing me to England! O Lord, bless him in his journey, and bring him back in safety and health! Bless this thy servant before thee, and all in this house (mentioning their names)! Bless all the Ministers of the Gospel this day, that they may win souls to Christ! Be with all the Missionaries in Africa, and may they see much fruit of their labours! *O Lord, grant that some of them may go and preach to my dear father and mother,* and tell them what a great mercy God has done for them, in sending his *only-begotten* Son to die for them, that *they may believe and be saved!* O Lord, spare me, that I may go back and preach to them myself! But if my Saviour sees fit to take me to himself, oh that *Maxwell* may be saved, and go and tell them what Christ has done for their souls!" I read to him, on my return, the xxxivth Psalm. He desired me to read it again, and then repeated some verses with a joyful countenance: *They looked unto Him, and were lightened; and their faces* were not ashame-

as very cheerful, and endeavoured to jo
nging various Hymns that delighted and
l his spirit. I said to him, "Simeon, you
appy: you will now, in a short time, see
iour, on whom you believe; and yo
rough his free grace, be partaker of his
le cried, with a loud voice and ardent des
aviour, come! O Lord Jesus, take me
hee!" After a little while, he said, "I
e with Jesus. *You* go, Mr. Decker, to *Afi*
to *Heaven;* but we are united in Chr
all find one another before the Throne of
bout an hour afterwards, when I had sp
n on the sufferings, death, and resurre
hrist, he said, "Mr. Decker, *it is not*
ing to go to heaven, there are so man
hich must be *washed away* by the blood o
our dying hours! But I know Christ h
ed death—the sting of death is drawn
hat you have said is true, that it is only

Lord may keep us in the way; and let us humbly thank him, that we feel his grace in our hearts, and that his blood cleanseth us from all sins."

Of the evening of this day, Mr. Pratt has given me the following note which he had made:—

"Simeon sent for me. He was in great perturbation; and spoke, at first, with such difficulty, that I could scarcely ascertain his meaning. "Oh, Mr. Pratt! you are my dear friend!" As his mind seemed to be depressed, I desired all to withdraw, that he might communicate himself the more unreservedly to me.

"His great anxiety appeared to arise from an apprehension that he must have offended God. I feared that the Great Enemy was harassing the dying youth with doubts and alarms; but, on questioning him respecting his views of his own state, I found him calm and peaceful, in the assurance of the favour of God. But he seemed to dread lest his anxiety to die was sinful: for since I had decisively and strongly told him, in the morning, that he was dying, and could not survive, he had given himself up to the expectation of death. And now he seemed anxious that his Saviour should take him to Himself, yet afraid to sin in that anxiety. "Will my Saviour come and take me?" "He will, when his own time is come. But you must have no will, Simeon, but His will."—Repeating to him various encouraging passages of Scripture, he said, stammering out his words, but with great strength and clearness, "I want to go to heaven; for there is no trouble there, no pain there—but above all, that I

those Young Men at College wi viour ?"—After some explanations anxiety of his dying spirit, that all v Heathen Brethren, particularly to might go warm with the love of the

Mr. Decker records, the next d occurrence :—

Aug. 26.—Simeon asked Mr. B recover, Mr. Blair said, "No." H loud voice, "Is there not any hel Blair answered, "No. We canno more for you. We cannot resist t Lord. He loves you, and will take Simeon then cried out, "O Lord, compassion on a poor wretched N ing here! *O Lord, hear the praye Negro, and convert my countrym* preachers to them! O Lord, take r O Lord Jesus, be gracious to me worst of sinners! By thy agony an

noon, he begged me to pray with him. After prayer, he looked very pleasantly at the servant, and reaching out his hand to her, said, "Well! good bye! God bless you! *I am going to my Saviour;* and if you do love your Saviour, pray to him. He will hear you. Enter into your closet, and pray; for he hath promised to hear you. I used to pray to my Saviour three times a day, in the morning, and when I came from the School, and at night. Tell your sisters to pray. Tell them Simeon wishes you to say so to them." He then, with raptures of joy, exclaimed, "Now let us go to the Saviour! *I want to go to the Saviour!*"

A friend has given me some particulars of an interview which he had with Simeon this evening; it has made a lasting impression on his mind.

"When I went to his bed-side, our conversation turning on our love to Christ, he asked me, in a very penetrating manner, "Do you love the Saviour?" Speaking afterward of God's having reconciled us to Himself by the death of his Son, Simeon inquired how it was that the death of Christ upon the Cross became efficacious in behalf of sinful men. I replied, that the union of the Divine with the Human nature in the Person of Christ, gave to His sacrifice infinite merit and efficacy. On receiving this answer, it was very evident, from his manner, that he had not proposed the question for *information*, so much as with the design of leading to conversation on a doctrine in which he felt deeply interested. Turning from the side to which he had inclined during the conversation, he

Mr. Decker adds—

He had been much in prayer thr
Mr. Pratt visited him in the evenin
gone, Simeon said, "Mr. Decker
that, so long as I live, I will pray
may bless him, and his wife, and
that he may shower down upon the
rit, and that they may be happy.
after, I was alone with him; and
Mrs. Bickersteth has written twice
has very kindly and affectionatel
you, and prays for you." He answ
of joy, "Yes, I *know* that she lo
will pray to God for *her*, that He n
and when I say in my prayer, 'Ble
think on *her*."

Aug. 27.—At three o'clock in th
meon prayed, "O Lord of heaven a
compassion on me in my afflictions!
give me patience! Have mercy upon
est sinner! Thou didst [illegible]

make us fit for heaven! O Lord, convert us truly! Bless my Master! Bless the Secretary, Mr. Pratt! Give him thy Holy Spirit! *O Lord, look with compassion on my poor father, mother, brothers, and sisters, and countrymen!* SEND THEM MISSIONARIES, *that they may learn to know thee;* that they *may be converted and saved* by Christ! O Lord, bless all Missionaries! Bless the servants in this house, for their love to me! Bless all Christians! O Lord Jesus, take me to thee that I may see thy glory. O Lord Jesus! thou knowest that I am weary. Have compassion on me, and take me to heaven! O Lord! bless Mr. Barenbruck, and give him a good journey! O Lord Jesus, remember poor Maxwell, that he may be really converted! O Lord, have mercy on me, and pardon all my sins, for Christ's sake! O Lord, I am a great sinner: save me, for Christ's sake!" He continued in prayer more than an hour; but his voice was so weak, that I could scarcely understand him. I felt an unspeakable peace of God in my mind, when I heard these prayers. He had now almost lost his voice; and could scarcely be heard: but he was serene and calm. In the evening I prayed with him. He grasped my hand in his, and then embraced me. Pressing my head on his breast, he said, "Now, Mr. Decker, I cannot wait longer. I must go to the Saviour." He held me several minutes, and prayed, "O Lord Jesus Christ! bless us and take us to thee! Give us Thy Holy Spirit! and bless this thy servant, and take us to Thy heaven." After some minutes, he said, "Now lay me

Lord. After an hour, he became
mind; and we could not immedi
trouble. I said to him, "Simeon,
thing that troubles you, tell me;
tell me, pray to God." He then
other things, "Lord, have con
POOR PARENTS, AND BROTHERS,
MEN!" As soon as he had said th
ed, and he became calm.

Aug. 28.—I went to him at eig
ing, and asked him, "Simeon! a
Jesus?" He answered, smiling,
sung some Hymns with him. I sa
meon lies now like a child in the
viour; and waits patiently, till He
him to Himself." He looked very
and assented to what I had said.
with him, I added, "You are now
same Simeon in the Bible, who too
sus in his arms, and said, *Lord!*
thy servant depart in

Aug. 29.—Early in the morning of this, the day of his death, about two o'clock he asked for some refreshment. He ate and drank very cheerfully, When he had done, he said "This is for the last time. I want no more. I shall go to my Saviour in heaven." He then poured out, with a loud and distinct voice, which could be heard in all parts of the House at that silent hour, *a fervent* prayer for himself, for his *relatives*, for his *countrymen*, and for all his friends and benefactors. Among his petitions, the following are recollected:—"O Lord Jesus! have compassion on me, and take me to heaven! I am a poor sinner—the worst of all sinners. I rely only on thy mercy. O Lord Jesus! that blood, which gushed out of thy body on Golgotha, saved me. O Lord Jesus! thy agonies in Gethsemane, thy bloody sweat, thy death on the Cross, are my salvation! O Lord Jesus! thou savedst the thief on the Cross, and promisedst him thy paradise: as such an one I come to thee. Only by thy free grace I am saved. Thou hast forgiven me all my sins. I shall now soon be in the company of the angels, and of all the holy persons whom thou hast redeemed with thy blood. A poor miserable sinner is saved by thy blood! I shall see Jesus! Lord, let none of thy servants fail, that we may meet together in heaven!" After particular intercessions, he added, "O Lord Jesus! I bless thee that I shall see thee in paradise. I fear not death, for I have Thee as my Almighty Lord Jesus. I rejoice to be with Thee. I am saved by Thy grace, O Lord Jesus! Amen."

He spoke continually of the joy of being ever with the Lord. About eight o'clock, he joi in singing several Hymns, and sung with a cl and distinct voice. He chose himself the Hym which he took particular delight—

"Alas! and did my Saviour bleed,
And did my Sovereign die;
Would He devote that Sacred Head,
For such a worm as I?"

About nine, he said to his little countrym "Maxwell! pray for Simeon, that the Lord n give him patience."—He then fell into a slumb and, about ten o'clock, after a convulsive effor spring from the bed, he calmly fell asleep in Jesu

From my dear friend, Mr. Pratt, I receive Letter, written a few hours after the death of meon, of which the following is an extract:—

"Simeon is gone! His happy spirit took flight about ten this morning. He had breathed last a minute or two before I saw him; and, three minutes before, had made an effort to get of bed. I found faithful Decker, and your affecti ate servants, weeping over his body. Between t and three o'clock in the morning, he had pray with a distinct and loud voice, for us all; and l wrestled, in earnest supplication, with the Savic for his poor countrymen. After the servants l laid out his emaciated corpse, we knelt round bed of death, and heartily thanked the Saviour his singular grace bestowed on his servant. P

Maxwell was deeply affected, and I hope will never lose the impression of Simeon's happy departure.

ALL OUR ANXIETY, AND LABOUR, AND EXPENSE, ARE WELL REPAID BY SUCH A DEATH. I am sure you will think so.

To another friend, Mr. Pratt wrote :—

"This young African died under the most clear, decided, add powerful influence of Divine Grace. His Christian intelligence and tenderness charmed every one around him. His love to his poor country was *ardent*, and his prayers *unceasing*.

"His death has deeply impressed all of us who witnessed it. We have many anxious hours in this House respecting Africa; but God has placed before our eyes a scene, which is a *full reward* for *all* that we have felt and feared. These first fruits gathered home to God assure us that the abundant harvest will follow."

My brother in law, Mr. John Cooper, communicated to me various particulars concerning Simeon. I extract what follows :—

"I had visited Simeon occasionally, during his illness; but, within the last week of his life, I saw him daily, and sat up with him part of the two nights preceding the last. He was usually in a serene and heavenly state of mind. When Mrs. Cooper and I went one day to see him, I asked him, "Are you happy, Simeon?"—with a countenance most remarkably expressive of peace and joy, he answered. "O yes! very happy!" There was something indescribably striking in his appearance, when he said this.—"Who is it that

you all that he said on these occas
expressive of that humble and t
mind, and that lively hope and lo
Christ, which the Christian, wh
burden and heat of the day for half
rejoice to experience, when he com

Simeon was buried at St. Bride
Street, on Wednesday the 3d of S
Mr. Pratt preached Two Funeral
Sunday following; one, in the mo
er Chapel, from Zach. iii. 2. *Is n
plucked out of the fire?* St. Ma
from Matt. viii. 10—12. *Verily I
have not found so great faith, no
And I say unto you, that many s
the East and West, and shall sit d
ham, Isaac, and Jacob, in the kin
ven. But the children of the kingd
out into outer darkness.*

Such was the happy death of Sim

Who, that duly considers ...

Those who have never felt a doubt respecting their state before God, have too much reason to fear that their hearts were never truly awakened. Not so with Simeon. The Reader will have seen, in the preceding account of the state of his mind, that he thought much and deeply about repentance and conversion. He was fearful lest he should be wrong. On one occasion, he felt great anxiety lest his sins should not have been forgiven, and his mind was relieved only by the consideration of the willingness of Christ to save the most guilty.

2. His LOVE OF THE SCRIPTURES AND OF PRAYER.

This was manifest long before his sickness. He did not think it enough to hear the Scriptures read in the family, but regularly read them in secret: his Bible bore evident marks of the diligence with which it was studied. Nor was he satisfied with uniting in the Family Prayers: in secret prayer, few young persons were ever more frequent or constant: three times a day, like David, he sought God in private; and obtained that grace which supported him through the trying hours of sickness, and gave him the Saviour's presence in the dark valley of the Shadow of Death.

3. His FERVENT AND SIMPLE LOVE TO THE SAVIOUR.

In my frequent conversations with him, when in health, I have observed, that the love of Christ to sinners seemed ever to affect him. It is evident, from the account of his dying feelings, that Christ *was precious* to him. Psalms and Hymns, and por-

Christ, who is our life, shall appear, t
also appear with him in glory. More t
expressed the ardent feelings of his s
simple words, "I do love my Saviour

4. His WARM AFFECTION FOR HIS K
COUNTRYMEN.

The only thing which seemed to rem
semblance of a burden on his mind, w
of his countrymen. For some time h
life, chiefly on this account; that, to
repeated expressions, he might *preac*
the unsearchable riches of Christ. W
den was removed, he still poured out
fervent prayers for them; and looke
liar feelings of emotion on those Mis
occasionally surrounded his bed, and
hoped, would fulfil that office of me
which God had denied to himself. H
ety was, that they should preach th
his countrymen, on whom all his ow

sented. I never witnessed a more affectionate spirit, or one more grateful for the least kindness, and more anxious to shew the sense which he entertained of any thing that was done for him. He gained the hearts of all with whom he associated. Some of those who lived with him, said to me, "I often wish that I were like Simeon!"

The grace of God is manifested in the conversion of a sinner living in a Christian Land; but there is a peculiar display of that grace, when the Gospel visits the heart of a heathen, liberates him from his early superstitions, and becomes the power of God to his salvation.

The following extract of a Letter from the Missionary Wilhelm, dated Feb. 5, 1818, will tend to confirm the pleasing view already given of this youth's character. I wrote to him an account of Simeon's death, and he says, in reply—

"Your account of Simeon Wilhelm's death was very affecting and interesting to me; as also was his own Letter to me of July 14, 1817, out of which I would communicate to you the following sentences: "I feel very thankful to my Lord, for enjoying my health pretty well during the winter season: and I do hope my soul may get more heavenly-minded, which is better than earthly. I do think it a great blessing, indeed, that I came to England to be instructed. As long as I live, I would love my God and Saviour, and thank him for his mercies. Oh, I wish all the Boys" (meaning his former companions in our Settlement) "would know my Jesus,

...ence which you may have n
consider that *one single immortal s*
value than the temporal existence
ever have lived or shall live—beca
come, in the lapse of eternal ages,
run the greatest amount of the year
istence—who can tell the importa
of rescuing but one such immortal k
And, humanly speaking, but for th
you befriend, what would have b
that dear youth, now, as we trust, i
eternal felicity! It may be an encou
ration to us, that, whilst some are
ther there should be any such Societ
opposing and reviling its labours, t
ven one, and we doubt not that t
more, who are thanking God for ha
the hearts of his people to seek their

SUSOOS, BULLOMS, AND OTHER A
this history, should you hear it, tea
send Missionaries to Africa. It is

and vain notions, and pray for the teaching and grace of the Holy Spirit, that you may be made holy and happy in this life, and be blessed in heaven, when you die.

SOME ACCOUNTS

OF THE

Superstitions of the Inhabitants of West Africa;

[EXTRACTED PRINCIPALLY FROM THE MISSIONARY REGISTER.]

Extract of a Letter from the Rev. G. R. NYLANDER, *to the Secretary, Mr.* PRATT, *dated* *Yongroo, *Bullom Shore, May* 12, 1813.

Reverend Sir—

"IT gives me great pleasure that I am now able to inform you, that on the first of April I moved

* The Bullom Shore is upon the N. side of the river Sierra Leone, opposite to *Freetown*, the principal town in the colony of Sierra Leone. The river is about 7 miles wide. Yongroo is the name of the King's Town.—Yongroo, Pomoh, or Little Yongroo, is the place where government has granted some land to the Missionaries, and is about one half mile from Yongroo.

ever I should stand in need of it.

" It is lamentable that the Bullon
been left so long without any religi
They live in *gross darkness*, worshi
rits, and dealing very cruelly with c
account of their *superstitious wit*
perhaps was encouraged by the in
Slaves. If any slave ship had bee
appear in Sierra Leone River, about
witches would have been sold and s
since I have been at Bullom.

" The *way* to find out the *suppos*
their gregrees, is, to consult a small
the evil spirit is supposed to dwell.
of these poor persons is most cru
two mornings, seen proceedings wh
pity in every humane breast."

BULLOM WITCHCRAFT.

Mr. Nylander, at Yongroo Pomol
leaving melancholy picture of the s

other, of bewitching an old man, that he could not get any money at this time: another, for having shot a man with a witch-gun, and hurt him, so that he was dangerously ill, and taken with fainting fits: another, for having prepared a witch-gun, and placed it under the roof of his house, in order to kill a person who lived with him in the house. Two only of them said they were not guilty. One of these was tried by red-water,* and found guilty: he is committed for further punishment. The other is to drink red-water at a distant period. Those who pleaded guilty, and begged pardon, did not undergo any punishment at all: they only go under the title of Witch. The others must suffer severely."

A short time afterward, he writes—

"The accusation of Witchcraft still continues. Numbers of poor persons are miserably punished; and some carried to the Susoo Country, and there exchanged for cattle, which are either sold or killed, and a great Cry (feast) made in remembrance of those persons. I asked an old man whether he had any children. "*Yes*," said he: "me have plenty child: no more: they all bad too much: they made witch-palaver: then people catch them and sell them: no more: they buy some little rum, and make good Cry for them: that's all." They seem to be comforted about their children, by enjoying the pleasures of their noisy and troublesome

* Red water is a poisonous composition given to culprits as a test of their innocence, which if not melted from the stomach immediately, kills them.

spring, consenting, for a moment
to sell them to the cruel slave-trade

RIO PONGAS.

Murder by the Red W

The following Narrative will she
Heathen Superstitions. It relates t
persons by being compelled to drin
ter; which, it is pretended, will
party if innocent, but will destroy if

"The man was engaged (says
making doors and window-frames f
house; and was at work during my
erra Leone. In the mean time, Ka
ny's town, was destroyed by fire, a
ter's house was burnt also. He the
work, and was rebuilding his own h
ishing which he meant to come
but was killed in the night, by th

the part where they had eaten, turned black; which is natural to Kohlahs, as in our country to the chesnut. The people fancied some bad design had been conceived against them, and accused the woman of an intention to poison them; but without much talking about it, they put their rice into the canoe, and went into her. She was overladen; and would not bear much paddling; as these kind of canoes are very narrow. When the men came into the middle of the river, being just high water, the canoe upset, and two of the people were drowned: the third reached the shore, but was speechless; yet he pointed with his hand to the carpenter, as if he were guilty of their misfortune, and that the canoe had upset because he, who was the builder of her, had made her, for that purpose, in such a manner that she should upset, and people be drowned. The country people immediately took up this speechless representation, and accused the carpenter and his wife of witchcraft. In the night, they were caught, and compelled to drink Red Water. The poor old man, being sixty years of age, died on the spot where they caught him; and, when dying, the people knocked him on the head with the pot which had held the Red Water, and thus dispatched him, thrusting him violently into the ground, and casting stones upon his mangled body. The old woman was afterward compelled to drink Red Water, and carried to a neighbouring town: she struggling for some time with death, the people, being enraged took sticks and stones, and beat and bruised her head and body almost to pieces;

and bones with the ground."

Are not these *dark places of the the habitations of cruelty?* And sh bour, with *unconquered patience,* to nant beams of the Gospel on such a rescue men from the tyranny of a bl superstition? There is no doubt of th cence of this poor old couple of the c against them; but they had once bee run away from their master; and the believe that they were brought to thei the revenge of their former owner.

STATE OF THE BULLOMS, IN RESPECT

Mr. Nylander, in a letter to the Sec Missionary Society, dated Yongroo, J gives the following affecting account need of religious instruction under wh oms labour.

"I have had several convsrsatior oms of different

pleased with it, and oftentimes assists me in translating.

"How great the ignorance and superstitions of the Bulloms are, struck me very much when I saw a crowd of people assembled offering sacrifices to a cannon ball and three decanter stoppers, recommending themselves and their children to the favour of that evil spirit of whom the ball and stoppers were the representatives!

"They say, like the Roman Catholics of their pictures, that when they address the ball and glass stoppers, they speak not to them, but to the devil that lives in the bush (woods).

"They sometimes pray to God, as they say; but even that is done with superstition. I saw an old man at prayer, solemnly kneeling down before his house, with a brass pan before him, wherein he had laid some pieces of gold, two rams' horns, a piece of iron, and two swords. He said he had been praying to God; and, as God did not require any sacrifices from him, he laid these things down before God, and asked him to bless him and all his people. I told him, that God is well pleased with the prayers of people, and that he is ready to do them good: but that he is displeased with his presenting him gold and goats' horns. 'When you are at prayer,' said I, 'God does not look upon your gold, but upon your heart. He knows what you think: he hears what you speak. He knows for what reason you put down the horns before him; and does not bless you because you shew him a few pieces of gold.' After a short conversation, he said,

... things. May God give grace
takings, and crown our labours with

AFRICAN GREGREES, OR PRESER

The word "gregree" is probably
of a Persian word, which signifies a
cantation. The following narrative
der, is calculated to awaken earnest
reader, that the poor Africans may
from the influence of their wretched s

"One day a man brought a good g
of my scholars; 'which,' said he, '
has sent you, to hang before your b
shot may hit you when you go to war.
to be present and said, 'This is a ve
server! If you have nothing else to s
his piece of leather cannot do it.' W
ry. The gregree was fixed to a tree
supposed to be the man whom it was
nd the boy, whose preserver it was t
t with small shot; all the ...

wrapt up in a small scrap of cloth well rubbed with some sort of grease, and covered with thick leather, which, perhaps, might prevent a shot from penetrating. Our shot however went through.

"A Kroman, being present, said: Oh! 'Mandingo Gregree no good. Me sabby fetecee he pass 'm too much. (I know a preservative far beyond them all). His feteece was tried in the same manner, and was shot through.

"The king was alarmed at the firing, and came in haste with some of his people, to see what was the matter: when he was informed of the whole.

"A Mahometan from the neighbourhood also was curious to know the reason of firing guns. I said we had tried a Mandingo Gregree, and proved it to be good for nothing. He said, 'The gregree is good: only it is not appointed to prevent a shot, but merely to preserve the possessor from bad people: but he had a gregree, he added, which if I ventured to shoot at, my gun would burst. He came within a few days to have his gregree tried. I said, 'Friend, without taking the trouble to try your gregree, I know it is good for nothing. It is not worth the powder that is wasted by firing at it.'—'Aha!' said he, 'you fear my gregree break your gun.'—'No,' said I; 'it is only pity for my gunpowder: however, if your gregree be so good as you say, hang it round your neck and stand before me: let me fire at it.'—'I did not come to fight,' said he,' 'but that you shall fire at my gregree as you did at the other man's. I know my gregree is *good*. God lives in it.'—'What sort of a God's

said: 'God forbids us to make an
at all, or to depend on any thing f
self; and he commands us, 'Tho
my name for nothing, or in vai
write God's name a hundred tim
paper, and then say, 'This pap
will keep me from all harm,' Go
you: he hates your gregrees. Bu
gregree, and hit the stick fixed or
throw away all your other gregre
me, and learn to read God's book,
to heaven?' The man was perf
nothing more to say; but went hon
ree."

AN AFRICAN GREGRE

The following is a translation,
written in Arabic, to which Mr.
alludes. The power of the charm is
in the mysterious words printed ir
are probably made of the initial

of God may be attendant. Any one of living things, either demon, or dog, or son of man, shall not ensnare thee, if God be willing. And this seal giveth tranquillity: BSTSKS, and WFSHSKSK, BSMFFFTA, BSLMLLSFTFS, BSSHLLSHLLFLK. Shall it not overcome them, even when they imagine mischief? And God shall separate thee from men, if God is willing. Security is made known to his name. *Jinalakaki* is his name, the son of Nabar.

CRUEL SUPERSTITIONS AMONG THE BULLOMS.

In the following narratives, the tyranny and cruelty of Satanical delusions are affectingly displayed.

The first of these narratives manifests the influence of Divine Truth, in exposing the folly of Heathen Superstitions, and leading men to despise them, even where there seems as yet no change of heart, nor any clear discernment of the Gospel.

"A young man in my employ (Mr. Nylander writes,) named Jem Kambah, attended pretty regularly on our family and public worship. Going one day, to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper: because these were two good Spirits; meaning, probably, that they were representatives of good Spirits. "Mother," said he, "these are stones: how can they take care of me? I hear the White Man at Yon-

iversation turned into a dispute, and we
stones into the fire, as not worth any nc
" This was a heinous sacrilege. His mc
ainting her friends with it, they reprov
d told him, that, by thus acting, he wou
Devil angry, and would bring "bad
on the country. He assured them, h
d, from that time, he would pay no mo
n to any of their country fashions; bu
en to what he heard at Yongroo Pomoh.
n asked him whether he thought himself
an, while attending prayers and public w
d assured him, if he considered himse
m they, that they had means to shew h
was.

"On a Sabbath Day, after Divine Servi
ain went to see his mother; and met th
ncing, and trying some persons for wi
told them that it was the Lord's Day,
y should not dance, but go to Yongroo
hear what the White Man had to say

requested to procure some rum, to reconcile the Devil for having thrown his representatives into the fire; but he refused.

"The following morning he was summoned before the King; and was told that he had made a witch-gun, and had hid it in his house, on purpose secretly to kill or injure his inmate. Jem said, "I never saw a witch-gun, and do not know how to make one. He that told you this, did not speak the truth." He was urged to acknowledge it, and then the whole palaver would have an end. "No," said he, "I cannot tell a lie, merely to please you." He was called on to prove his innocence of this charge, by rubbing his arm with a red-hot iron, or by drinking red-water. "I am no fool," said he, "to burn myself with the hot iron; and as for the red-water palaver, I shall look in my head first;" meaning, that he would take time to consider the matter.

"He came to me, and told me what charges they had brought against him; and wished to prove his innocence by drinking red-water. I told him that by drinking it he could prove nothing at all. "I will drink it," he said, "to clear myself, and to bring my family out of the blame; and I hope God will help me." I advised him to pray, and to consider well what he was going to do. His mother and several other friends urged him to confess, and thereby to avoid the drinking of the red-water; but he always said that he was innocent, and would not tell a lie.

red-water, and he would be found
said he, "I will drink it here, b
mine enemies; and if God helps n
Devil can spoil my red-water."

"The time was appointed, Jen
amined, and exhorted to speak t
the red-water would kill him. A
trial, he was confined; and persc
ties, his friends and enemies, ques
urged him to confess every thing t
evil. At last the day came: h
to the place of execution, strippe
and had some plantain-leaves tied
About two tea-spoons' full of wh
given him in the morning; if he t
with the red-water, this was to p
cent! Jem now ascended the sca
eight calabashes full (about four
quantity was administered to hir
could swallow. He threw all up
with the rice which he had eaten

said he, "I drank merely to please you, and to show that I am no witch; but if you still think I am guilty, take me before your 'Sengha,' and let him kill me, if he can."

"A few days after the trouble, he came to work again; and the King now going to Port Loco, to settle some country palavers, the business was dropped: but Jem did not seem so serious, nor did he so regularly attend worship, as before. I spoke to him on the subject; but he did not listen much. He continued, however, in the service of the Settlement.

"A considerable time after this, a reputed Witch came to my house for protection. This was no other than Jem's wife. I told her not to shew herself about the house, till I had inquired into her matter. I found that Jem's sister had been afflicted with the head-ache for a couple of days; and that his mother, still bearing in mind the wickedness of her son in throwing the two stones into the fire, accused his wife of having, by witchcraft, brought this head-ache upon her daughter; and it was said that Jem also had his witch-gun loaded to shoot somebody.

"Having occasion to send my canoe to Sierra Leone, Jem, being in my employment, rowed the canoe, and was wise enough to take his wife with him, and neither he nor she returned. About a week after they were gone, a woman died of the small-pox; when it was said that Jem left his witch-gun loaded in some secret place, and that it had killed the woman. Had they been here, both he

last, into the confession of an
order to save herself from the fu
accusers.

I was told (says Mr. Nyland
woman very ill with the small-
ther woman, who was just fal
ease, had bewitched her. I
first, and found her dangerous
went to the place where the su
ed Bumfurry, was lying in chai
a high fever, the small-pox ju
begged the people to release he
down comfortably in a house;
could not do it—I must speak t

* How different is the scene h
that in which the dying Simeon
lying upon a sick and dying bed!
innocent woman, accused of an
punished—persecuted. In that
human nature most needs the

the town, the King not being at home. I applied to him; but he refused, alledging that she was a bad woman—she had been in the "Sheerong;" a place which is, in their notion, neither heaven nor hell, but a sort of purgatory, where the evil spirits dwell, and whither the supposed witches resort. The people believe, that, though the bodies of these supposed witches are in their houses, their spirits go to the "Sheerong" at nights, to be instructed by the evil spirits how to carry on their witchcraft. In that place this witch was supposed to have been; and there to have cought the small-pox, and by witchcraft to have brought the disease upon this woman.

"If she is so skilful," I said, "then you can make money by her. Loose her, and let her go this night again to the 'Sheerong,' and buy the small-pox, and witch them upon me; and if I get the small-pox I will pay you ten bars." One said that I had had them, and the witch could not bring them on me. "Why," said I, "if she be a witch, she can make a stick have the small-pox to-morrow; and I assure you if she knew any thing of witchcraft, she would not stand before you to be flogged: she would blind you all, so that you could not catch her: but, in truth, she knows nothing about witch-palaver; and, in your dealing so hardly with her, you do wrong. God does not like it. God says, *Love your enemy;* and you trouble your own children for nothing. God says, *Do good to them that do you bad;* and this woman has done nothing bad; and yet you put her in the

. sent for many [illegible]
over again; but he refused and was
persuaded him to stop a little longe
"If there is either guilty of bringing t
upon the other, then your woman b
upon this one whom you say is a wit
your woman had them first." But all
I then begged for her, as for a poor
who was lying naked under a tree, wi
to help and comfort her. A last, the
ed, and she was taken out of the stoc
left them. But the relations of the
rously ill began to question the sup
and gave her a severe whipping; a
creature confessed that she had bewit

Now the Doctor was called to exa
person; and he, in his turn, by pre
craft, professed to take out of the w
1. A worm, called, in Sierra Leone,
foot." 2. A small bag, containing t
of a witch; such as a knife, a spoon

that he knew nothing of this woman's witchcraft; and gave himself over to be tried by red-water, to prove that he was not a witch. The two women were whipped, and sent to work; and the principal one is to be put to death, as soon as the sick woman dies. Till then, Bumfurry, the supposed witch, has to guard the sick person, and to drive the flies off her.

About ten days after, this poor woman came to me, covered with the small-pox and the stripes of the whip, and begged me to protect her, as the people were in search of her to kill her. She had been in the woods for several days and nights; had nothing to eat, and nothing to cover herself with, and had no friend to help her. I took her in, went to the Head-man of the town, and told him that such a person had come to my house with such a complaint, and asked him to let her stay with me till she was at least recovered from the small-pox, which was granted. Coming home, I told the poor woman: with tears in her eyes, she thanked me.

In a few days, the child of Bumfurry was brought to my house, with a message, that there was nobody to mind this child; and, as the mother was with me, I should take the child also. I took him in, a little boy of three years, and gave him to his mother, who with tears received him. I was informed that her adversaries were so enraged against her, that, wherever they met with her, they would kill her. One said, if I did not deliver up the witch, he would catch one of my children, and

me Head-men and others, just talkii
about Bumfurry, how they should c
I told them that her child was broug
such a message, and what I had hear
who were present, designing to murd
in my yard. This was strongly fo
the woman was permitted to stay wit
any molestation whatever, till the Ki
turn from Port Luco.

"I oppose these foolish witcl
wherever I can; and numbers of the
pecially the younger ones, see plainly
power of darkness and ignorance tha
the minds of the old people; but they
a word in opposition to this evil prac
of being themselves immediately accu
craft."

The last of these painful narratives
consummation of superstitious cruelty.

Mr. Nylander proceeds—

It would be tedious to relate all t

boys; and, indeed, his sickness was such, that I was afraid our children would get it, and therefore desired him not to come to the house. He begged me to permit him to get some oranges from my trees. He came regularly for them every day, and then went away.

"I had not observed Yeckreh for some days, and asked where he was. Nobody could tell. A week or more elapsed: I asked, "What is become of Yeckreh?" and was then told that he had been found guilty of witchcraft; and, with the consent of King George,* had been BURIED ALIVE last week! I was struck with horror. Oh, Christians! pray for us.

I was determined to express my mind to the King on this subject. In a few days he came to visit me, with a considerable number of people, having heard that I knew the business about Yeckreh. I welcomed him, as usual; and asked him how he did, and how his people were coming on. The King complained that some of his people were very bad, and that he had buried one of these bad ones.—"I

* King George is the principal Head-man, and has the pre-eminence in authority among the Head-men. Mr. Bickersteth mentions him in his journal, and says, "I was introduced to King George. He is, I am told, above one hundred years old; but he does not appear so old; and is strong and active. I told him I came from England to see our friends here. He inquired after Mr. Wilberforce, Mr. Macauly, and Mr. Thornton. He appears to be a kind and sensible old man."

your place."

King. "Them bad too much. Me bury week. Two week more, then me bury one again."

Mr. N. "What is the matter? Is the dead now; and will you wait two week you bury her? What is the matter?"

King. "She be witch-woman. She my ter! She kill plenty people before. This t want to kill her brother, my son Tom; too. I must put her in the ground softly—n sleep there."

Mr. N. "What! you mean to kill you ter! Is not Tom alive? and you are a Why do you want to kill her? If she has d thing bad, punish her; or send her away fr country: and tell her, if she come back ag will then kill her. Now do send her t Leone, and tell her she must never co again."

King. "No! I have children there.

and the blood of your daughter will come out of that ground, and cry to God against you: and, believe me, King! God's hand will be very heavy upon you. God does not like it; and, if you do it, you spoil your country. If the woman had cut any body's throat; if she had knocked any body dead with a stick or axe, or drowned any body wilfully; then God says, *He that sheds man's blood, his blood shall be shed again by man.* But this woman, you say, killed the people merely by her gregrees; and, I tell you, a gregree is nothing: she cannot kill any body by it; and you may depend upon it, God will be angry with you if you kill this woman."

King. "She is my daughter; and if I do not kill her, she will spoil all my children, and kill me too. Suppose you buy fowls: you find one fowl has a bad sickness, and you are afraid all the other fowls will get the same sickness: don't you sooner kill that fowl, than spoil all the other fowls?"

Mr. N. "God gave fowls for our food, and He allows us to kill them for that purpose; but God made man in his own image, and said whosoever spill man's blood, his blood shall be shed again; and, if you kill your daughter, God can send some people to kill you."

King. "Me no want to kill'm: only me put 'm in the ground: that's all I do."

Mr. N. "And pray, King! could you kill your your own child? No! you are too good for that. You love your children too much; and, really, I cannot believe it, King! that you are going to do

life when He pleases: and, if you kill
you bring yourself into bad palaver b
One day will come, when we all must
fore God, to give an account of what we
in this world; and suppose God ask
George, what is the matter you kill you

King. "Me sabby talk that palav
know how to answer]: me sabby tell
Almighty! what is the matter you gi
child?'"

Mr. N. "Oh, King! you are an old
pass my dady, my dady dady for old [y
than my father and grandfather]; but
let me speak. [This is a Bullom co
When we are all dead, I and you, and
that sit down here; and that woman to
say is a witch, and whom you want to k
come before God Almighty: and su
speak, we can say nothing. Suppose
what is the matter you kill your dau

King. "Yes, suppose you give me 240 bars; you can take her, and do with her what you like."

Mr. N. "I did not come in your country to buy slaves; but, sooner than you should kill the woman for nothing, I would pay something to save her life. And, supposing I pay 240 bars, would this pay for all the people whom you say the woman has killed by her witchcraft?"

King. "If I kill the woman, no palaver; but if I kill her not, palaver for me: and, if you give me 240 bars, when any body comes to make palaver, I can give him some little thing, and beg for the woman."

Mr. N. "I buy no slaves, and I believe I have not so much money in the house as to pay 240 bars —only I beg you not to kill the woman."

King. "No! me no kill 'm: me make 'm go sleep in the ground. That will make all other witches afraid; and then they won't kill no more people."

Mr. N. "Look here King! I have three children of my own; and, if any body would hurt them, I would fight for them: and you, who are such a good old father, and grandfather, and grand-grandfather, yet you talk of burying your own child! No, that cannot be."

He again assured me that he would do it in two weeks' time.

Mr. N. "Well," said I, "King! if your heart is so bad as that you are determined to bury your child alive, let me know the time. Tell me the day when you are going to do it, and I will come to see

ew days the woman was taken out of t
and afterward transported.

What can be imagined more affecti
Christian Mind, than the spiritual degrad
bondage manifested in these narratives ?
pict, in gloomy colours, the dominion an
of the great enemy of mankind. And the
fects of superstition have been urged, not
ation only, but in praise of that traffic, w
been said to offer an asylum to wretches
escape from the miseries of their native
this very traffic it is, which, in its lon
ried influence on the native mind and ma
fostered, aggravated, and perpetuated th
ful evils. That traffic has maintained its
other iniquitous means, by inciting and
accusations of imaginary crimes; and h
ed the Natives below the common level
christianized world, by tempting them
their superstitions as the means of ensn
preying one upon another. When that t

combination of craft and credulity, which upholds the superstitions of the Pagan World.

"The Susoos erect (says Mr. Wenzel) houses to the Devil; in order to inquire of him in critical circumstances of their country. The ceremony as I understand, is thus: After the house is built, the Headman and people assemble. A bullock, in general, is killed; or, in want of a bullock, some fowls. The meat is boiled with plenty of rice, and is then carried to the Devil's House. The Headman, who alone, it is believed, can speak with the Demon, and understand his will, explains that will to the people. He then takes a Kholah (a bitter African fruit, like an European Chesnut,) and breaks it asunder in the joint, and throws it on the ground, before the Demon; and, accordingly as the two pieces fall, either the joints or the round part upward, he says, 'Thou art a good Devil.' After this he casts the liver of the animal before the spirit, that he may eat it. The Headman then chews a Kohlah; and, when chewed small, he spits it before the Demon. Sometimes a man is given to the Devil as a sacrifice, who is buried alive under the structure. Here the Headman tells the people whether they shall be successful or not. The Headman, and all the people, then feast together on the ground, tearing the meat either with their teeth or hands, and dipping their hands into cold water, before they eat rice with them. After they have eaten they settle their affairs; shooting and dancing through the whole night, and some days after, till they are tired, and then they go home."

" Before one house was a long stick ...
th a piece of string and paper at the end.
quired what that was good for. The owner
stood between him and God! We asked h
us take it away, assuring him that it was
e; he was not willing—nor will he be, u
nows and believes in the True Mediator, the
sus Christ, who does indeed *stand betwee*
nd the sinner!

" A little farther on, we saw a place erect
he spirit of one who had died. It was a str
ith a mat, wood, a calabash, plate, and ju
ll that might be necessary for a Black M
awakening from Sleep.

" By the water-side was a *Devil's Ho*
place erected for the Evil Spirit, to take car
own. It was a little straw hut—with a
which they occasionally put palm-wine,
broken plate—a miserable temple! If " suc
temple, are the people," surely they in th

PALAVER MEETING AT YONGROO.

May 4, 1816.—After we had breakfasted, we went to Yongroo, and found King George, and four or five inferior Headmen and about fifty people, gathered together to receive us. Brother Nylander introduced me to them; by saying to an interpreter, as usual, what he said to another, till it came round to the King. I then informed them that I came from England to see them and our Missionaries, and I was glad to meet them and talk with them.

First, I would tell them that I thought it would be better if their children were to work part of the day, and learn book the other part; lest they should be fit for little when they grew up. We wanted land for this purpose.

After some consultation, they readily agreed to this; and admitted that it was very desirable, lest, when they should come home, they should know nothing, but how to eat, and read English.

I then explained to them some of the advantages of learning book; and told them, that if the children attended to what we taught them, they would love God and their Saviour Jesus Christ, and would honour their parents, love one another, and be quiet, peaceable, and diligent.

I afterwards reminded them, that Mr. Nylander had apprised them, at the beginning of this dry season, that he wished to come and visit his friends in the towns and at a distance, and talk to them about God; but he had been prevented by one

after making some objections about being
o learn, which we answered, they agreed

hen said they would perhaps wish to k
Mr. Nylander had come hither;—not to
ey by trade, nor to get any good for hims
on the contrary, to spend a deal of money,
on himself much labour in teaching their c
. I would tell them this. We had a Bo
h we knew came from God. I then enlar
ie contents of the Bible—the certainty of de
e immortality of the soul—and the two sta
ven for the good, Hell for the wicked—and
of obtaining salvation by the Son of God:
wed them how God, in that Book, requirec
ach others what he had taught us.
hey said they liked it very well, and theref
brought their children. They would not h
so, if they did not liked it. The King of
ies had been told by them of it, and he l
two of his children

They wished to know what land he wanted, and we pointed out the boundaries.

I told them how they could hear the bell at 5 or 6 towns. It would ring plenty on Sunday, and then I hoped they would come. They complained of not being able to understand. I informed them that Mr. Nylander was taking the best steps to enable them to do this; and I hoped he would soon be able to talk Bullom with them.

So far this would have been a very satisfactory meeting; but one unlucky fellow put it into their heads to ask for rum; and another entertaining the same wish, they asked us for some. We told them, "Oh no! we can never do that: rum spoils the head, we want to teach you good things." They said, "We want something, to pay us for the trouble of coming to hear all this." We said, "We should do bad to give you rum—that no good at all —we can never do that." Brother Nylander said, "You make me, ashamed of my Bullom People, before White Man, my stranger." They then seemed sorry that they had asked for rum: but every interview shews the carnal mind in full vigour among Bulloms, as well as Susoos. But we will, God helping us, teach them better and higher things.

Sunday, May 5.—At morning family prayer, some of the Bulloms were present, to whom I spoke on the love and power of the Saviour.

King George came alone to Public Worship. Brother Nylander read prayers, and I preached.

May 7.—About three o'clock, the children came

y of the Society—how the ... [illegible]
m—what they had done for them—and
y met to think of them, and to pray for t
d then shewed them the return which they s
ake for all this care and kindness; and pu
em, whether it would not be a shame, if, af
r endeavours, they disappointed us, by negl
e instructions given them.

After dinner, I and Mr. Johnson took a w
ongroo.

About seventy people were collected, buil
t, which was to protect the town. Some
a Gregree Hut. The King said it was "
ne for the town." I said, "I suppose
louse:" he said, "Yes:" but it appeared
etter than the usual Devil's Houses; a
arned afterward that it was a place in w
ut a stone on the death of any one; so that
e rather called their House of Spirits.
ere many women, the upper part of who
nd legs were painted blue. Some of the

heart sunk within me at the sight of so much superstition and folly. I felt mingled shame and compassion, to see the degradation of these poor half-naked Heathens. We had no interpreter, to talk with them.

May 8.—After dinner, we walked to the sea-side, to Maheira, a town abont two miles distant, with about twenty houses. There were two Devil's Houses: as usual, miserable places; one unroofed, and half broken down. The people of this town were working in the Lugar, or rice-fields, so that we saw only two or three old women.

We took the boys with us. They reminded me much of an English School. They seem to have all the life and energy of English Boys, with more docility and simplicity. They ran along the shore, jumped and played, and seemed highly to enjoy their walk.

Our limits do not permit us to present living examples of all the different forms of African superstition and degradation. POLYGAMY with the train of natural and moral evils necessarily attendant upon it in every age and country, is common. But the most prominent feature of African degradation is that inactivity both of body and mind, of which all travellers have taken particular notice. Mankind are so constituted, that activity is not only an alleviation of the miseries incidental to human life, but a source of pleasure. The labour of body and mind necessary to the formation and execution of great schemes, the powerful motives,

their minds. As their ideas are few an
knowledge on every subject extremely l
society and domestic life affords them bu
pleasure. The smile of conscious enjoyme
sing from animated conversation, seldom
ens an African's countenance, and he knc
the joys of what a poet calls "the feast of
and the flow of soul." Not because his
has made him incapable of that enjoyme
because he knows not how it is to be ol
And nothing but a knowledge of the advan
civilized life, and the powerful motives
Gospel can stimulate to a life of exertion.
er thing is A WANT OF THE HABITS OF SE
ERNMENT. The superiour strength of the
in man, intended undoubtedly to raise hin
scale of being, does but sink the Heathen b
brute. They have never been taught th
tages of self-restraint. We must not ther
surprised, if we find injustice, cruelty, reve

lish, American, and French smuggling slave-traders under Spanish colours, have been hovering upon the coasts of Africa, like vultures, eager for their prey.

"For the last twelve months," says Mr. Renner, "during which there was no slave-dealing in the river Rio Pongas, the thought naturally occurred: 'Good Wilberforce and his friends, though not known by the Natives, have, in that space of time, given peace and quietness to the sons of Africa,—they clothed the naked—they fed the hungry: that is, the people became industrious, spinning and weaving their own cloth, eating their rice to the full, no famine in any quarter—no town or individual intoxicated by pernicious liquors exchanged for the blood of man, which, of course, produced peace and quietness every where. Now the old evil revives—the new rice is sold for rum—laziness is the consequence, and disorder reigns all over the country.'"

But could we fully exhibit the superstition and degradation of the Africans, still we could not inspire our readers with the feelings this degradation demands. Before they possess suitable feelings on this subject, they must not only actually behold the *moral* desarts of Africa and the different modes in which the wretchedness of heathenism is exhibited, but they must, like Simeon Wilhelm, see their dearest earthly friends experiencing its dreadful effects.

They must also have some adequate conceptions of the worth of *the soul that* never dies—the mighty

wretched immortals at the tribunal of an ast
Saviour.

On this subject we are happy in being a
produce the Assistant Secretary's own words
address delivered before a Society after his
from Africa.

Having entered into a detail of the presen
of Western Africa, and particularly of the So
Missions and the Colony of Sierra Leone, he
the just and forcible appeal :—

"O, my friends! the *actual sight* of
things; the beholding on one side the mis
degradations of the Natives, and on the oth
benefits of Christian Instruction, gives a
new sense to the importance of Missionary E
It may much affect our minds to read an ac
of a destructive fire raging at a distance; i
for a moment shock our feelings to see rec
the details of one after another perishing
flames; but it raises quite another feeling,
we actually see the devouring element burs

quench the fire. Just *this difference* I now feel respecting Missionary Efforts. My friends, it is *this sight*, and *sense*, and *feeling*, of the *perishing* condition of Africans, that I wish to communicate; and thankful shall I be if any thing I have said has this effect upon your hearts. Then, amidst every distress of the times in which we live, you will feel bound, not only to contribute yourselves, but to *exert all your energies*, in your respective spheres, for promoting the Missionary cause."

Respecting the success of the exertions for the benefit of these wretched Africans, the Committee of an auxiliary Society observe—Here, by the high and holy will of God, shipwreck, and disease, and the fires of persecution, have repeatedly assailed the Missionaries. *We went*, they may truly say, *through fire, and through water.*—Of these patient servants of Christ, none, indeed, strictly speaking, have received the crown of martyrdom; but many of them have gone to death, *for the name of Jesus*, through the fire of tropic fevers—a kind of martyrdom, if not the most splendid, yet not therefore the less exemplary. May grateful Africa one day bless their memory; and, coming to a better mind, call them MARTYRS FOR HER SAKE!

In Africa (if your Committee may be allowed to adopt the words of an Apostle) *we have been troubled on every side, yet not distressed: we have been perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Indeed it would be ingratitude not to bless God for the good actually effected by the hands of the So-

iety. Many ha
ceived the blessings of edu
African Youth differ not in their pro
English Schools of the same kind. "I do
ber," says Mr. Bickersteth, "to have se
tian School in England in apparently
state. It would, I am sure, cheer the
one who had been in a town of the Su
seen their ignorance, their superstitio
edness, and their wretchedness, to r
our Settlements, and to see there the
rica, *sitting clothed, and in their*
To several of them," he adds, "
kindly on their sin and their Savi
weeping." Another great advanta
ed: permission has been grante
the Gospel fully, not only amon
among the Natives. To West
invaluable gift has been presen
vilization; LETTERS. Her ov
anged, and printed, are a
ed its best eu
wh

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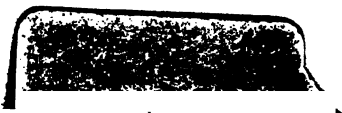

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